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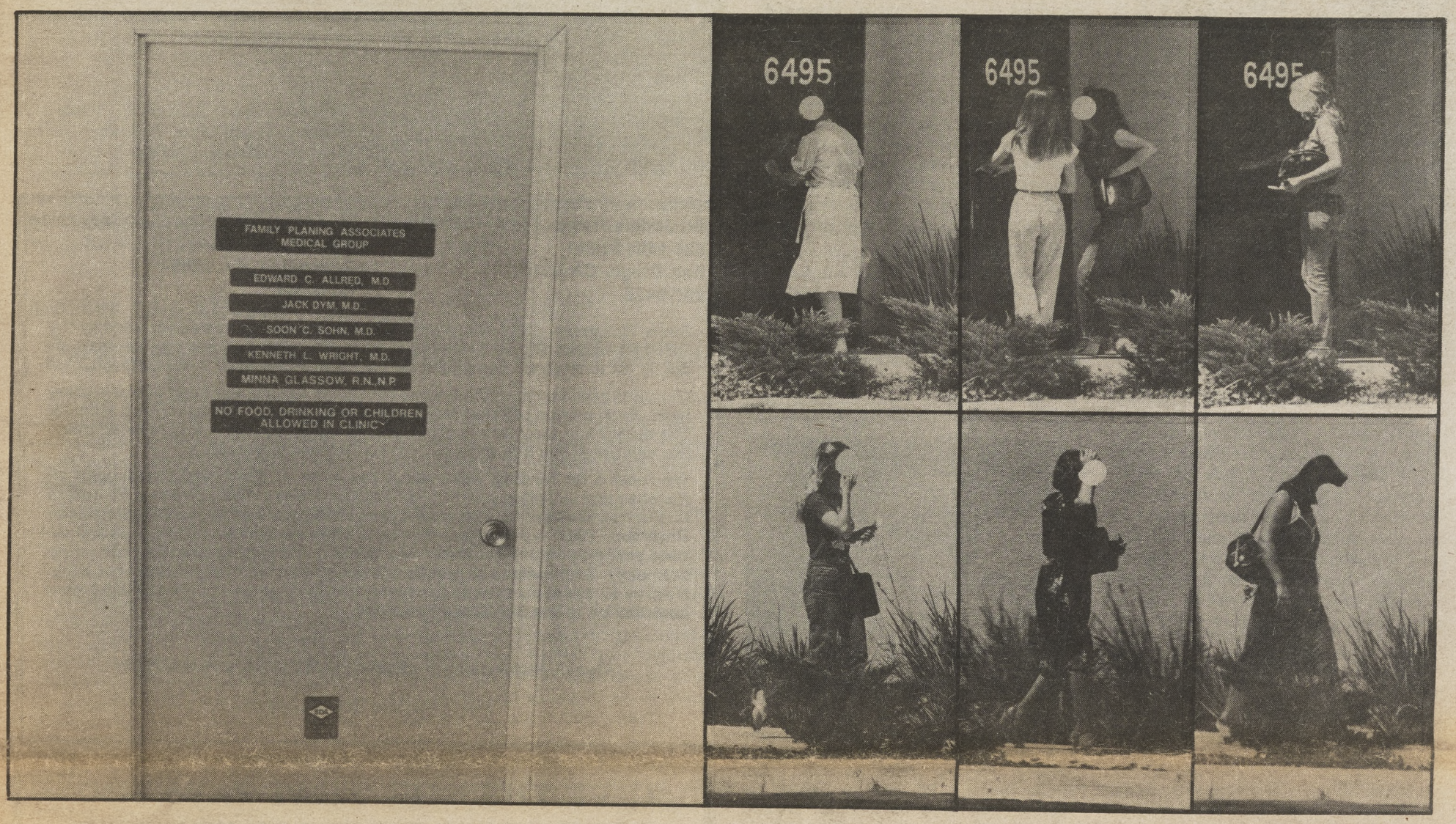
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Vol. 70, No. 32 **August 26, 1982**

Dr. Edward Allred: 'No children allowed'



Photos by Deacon James Steinberg

DEATH CHAMBER — They don't allow children in the Dr. Edward C. Allred abortion "clinic." Those unfortunate enough to be carried in by their mothers — up to 20 or more women an hour pay a visit on a busy day — will never leave alive. The deliberate murder of babies is big business, and one estimate says Allred earned $12 million in 1980 alone with his 12-clinic operation in Southern California. Allred is one of many abortionists operating locally.

Baby killing in San Diego: Where the big bucks are

By Deacon James Steinberg

The Alvarado Medical Center is a multi-building complex housing doctors, dentists and a pharmacy. It straddles the south side of Interstate 8, just west of where San Diego becomes La Mesa.

In the center of the complex, at number 6495 Alvarado Road, and occupying the entire second floor of the building, is the Family Planning Associates Medical Group, a place where no children are allowed. Presumably, those unborn children who do get in never leave alive.

THE SAN Diego operation is part of a chain of more than a dozen such ''clinics'' throughout Southern California, including an in-house ''hospital'' in Los Angeles, to which the local offices refer their operative cases, those that can't be disposed of in a simple office visit. Wholsesale baby-killing made Dr. Edward Allred $12 million in 1980 alone, reports the Center for Documenting the American Holocaust.

''Family planning'' is the euphemism for abortion which Dr. Allred and his associates use to sanitize the dirty work they do, the deliberate destruction of human life from the first to the 19th week after conception.

''Family planning'' would seem to imply the deliberate choice of when and whether to have children before one has them, and to this end, the Allred clinics do sterilize people — tubal ligations for the women, vasectomies for the men — starting at around $190.

BUT THE big bucks are made by destroying life in the womb, legal in California up to the 24th week of pregnancy, said one Allred staffer, who added, ''but we only do it up to 19 weeks,'' and often at the taxpayers expense through Medi-Cal payments.

There is a sliding scale of prices for abortions at the Allred clinic, starting at $205 for a simple ''D and C,'' a bit more

Please turn to page 6

Claims pope shot on Soviet orders

NEW YORK (NC) — When Mehmet Ali Agca shot Pope John Paul II last year, he was probably part of an international conspiracy directed by the Bulgarian secret police, who in turn were acting for the Soviet Union, said a recognized expert in European terrorism.

Claire Sterling, author of last year's widely acclaimed book, *The Terror Network,* offered her conclusions in a 14-page article in the September issue of *Reader's Digest.*

SHE REJECTED theories that Agca was acting alone or as an agent of any right-wing group.

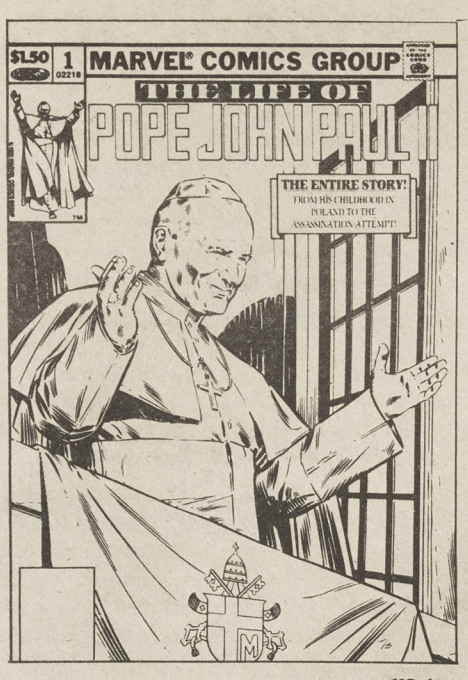
She said many in the West believe the Soviet Union wanted the pope removed ''because he is a Pole...He is undeniably the spiritual father of Poland's Solidarity trade-union movement...Solidarity is an

Please turn to page 6



NC photo

AMONG THE CHILDREN — Mother Teresa of Calcutta holds a child in her arms as she visits the Islamic Home in West Beirut, blasted by Israeli artillery. Following the destruction of the city and food and water shortages, she removed the children under her order's care to the safety of nearby mountains.



NC photo

POPE'S STORY — The biography of Pope John Paul II will be released in comic book form by Marvel Comics of New York; a similar treatment of St. Francis of Assisi has already been published.

Briefs

KILLED — Father Manuel Armindo Lima, a Portuguese missionary, and three women — a Sisters of Mercy postulant, a pregnant woman and a 17-year-old girl — were killed by unknown assailants at a road block in Angola last month, reported the Angolan Bishops' Conference. Three other people managed to escape.

ARRESTED — Two Catholic priests were arrested and accused of possessing "subversive documents" by the government of Philippine President Ferdinand Marcos. The arrests followed a raid on a Catholic school compound 140 miles north of Manila.

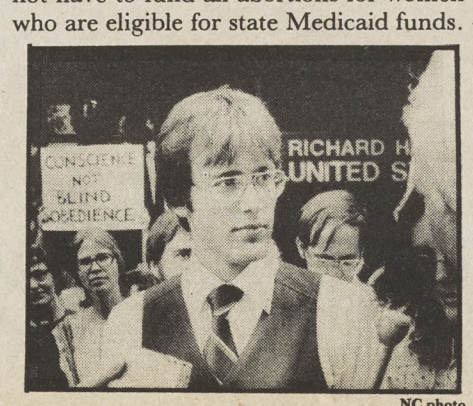
NAMED — Redemptorist Father (Maj. Gen.) John A. Collins, 51, has been named chief of chaplains for the U.S. Air Force. Father Patrick J. Hessian, 54, has been promoted to major general and named chief of chaplains for the U.S. Army.

RESIGNS — Bishop Paul F. Anderson, 65, has resigned as the head of the Duluth, Minn., diocese, and will become auxiliary bishop of Sioux Falls, S.D., when Pope John Paul II names his successor.

DIES — Bishop Stephen J. Donahue, who retired in 1969 after 35 years as auxiliary bishop of New York, died at the age of 88. He was one of the youngest bishops in the United States when he was ordained a bishop in 1934 at the age of 41.

VOTE — Priests of the Archdiocese of Portland, Ore., have urged the U.S. bishops to begin planning immediately for the ordination of "married people" to the Catholic priesthood. They were meeting at a four-day priests' convention that drew about half the clergy of western Oregon; the wording would seem to imply they favored the ordination of women as well as men, although they did not specifically say that.

'NECESSARY'? — In a 5-2 decision, the New Jersey Supreme Court has ruled that the state must pay for "medically necessary" abortions for "poor women" even if the mother's life is not in danger. The court also said that the state still does not have to fund all abortions for women who are eligible for state Medicaid funds.



NC photo

SENTENCED — Enten Eller, son of a Church of the Brethren minister, was the first person to be convicted of failing to register for the draft; he was given probation and 90 days in which to register, but says he will not comply because of his religious convictions.

VOTE PLANNED — The Senate Finance Committee plans to vote on tuition tax credits after the Labor Day recess. The committee is working out a compromise between the Reagan administration's tax credit proposal and one which Sens. Robert Packwood (R-Ore.) and Patrick Moynihan (D-N.Y.) introduced earlier.

TRIAL — Father Silvester Zych and seven other people will be tried by a martial law court in Poland on charges of murdering a policeman. The priest was accused by the Communist government of allowing the group to hide weapons on church property southwest of Warsaw.

RED 'NO' — The Bulgarian government has forbidden the teaching of religion to children under 16 in the Communist-ruled country's two Catholic dioceses; the order will also prevent the confirmation of Catholic children before they reach 16.

Official

Bishop Leo T. Maher

Thursday, Sept. 2, 7:15 p.m., San Diego, Conference Room, Diocesan Office Building, meeting of executive board of the Diocesan Pastoral Council.

Saturday, Sept. 4, 7:45 p.m., San Diego, Town and Country Convention Center, Italian Catholic Federation Convention, banquet.

Sunday, Sept. 5, 5 p.m., Town and Country Hotel, Atlas Ballroom, Italian Catholic Federation, Mass.

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(Please make checks payable to St. Jude's Residence)

Thank you and God bless you!

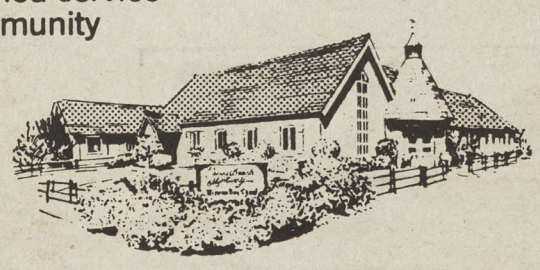
Michael G. Kielty
M.B., B.S. (Lond.), F.A.C.S., F.A.C.O.G., K.C.H.S.

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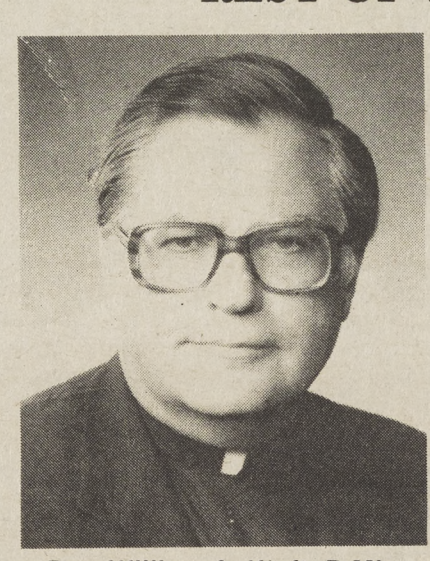
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NC photo

REUNION — Anne Odre, 59, of Buffalo, N.Y., one of two American women wounded during last year's assassination attempt on Pope John Paul II, embraces the pontiff during his weekly general audience in St. Peter's Square.

Nicaragua's Sandanistas get sharp Vatican rebuke

VATICAN CITY (NC) — Vatican Radio and the Vatican newspaper, *L'Osservatore Romano,* have sharply criticized the reported "increasing tension" between church and state in Nicaragua.

Press reports indicate that "the Church and its institutions are made the butt of offenses and violence by 'Sandinista groups,' which has never before happened in a country of faith and Catholic traditions so living and rooted," said the two Vatican media Aug. 19 in identically worded comments.

THE SANDANISTAS, a leftist coalition of Marxists, Socialists and Christians, ousted right-wing dictator Anastasio Somoza in 1979 after two years of civil war and has ruled Nicaragua since.

The Vatican media criticisms followed a series of incidents in Nicaragua that led the country's leading churchman, Archbishop Miguel Obando of Managua, to denounce what he called "an attempt to 'destabilize' the Church, blemish its image and block its evangelizing role in Nicaragua."

A major incident recently was a well-publicized case Aug. 11 in which the government accused a prominent priest of being caught in a tryst with a woman.

THE PRIEST, Father Bismarck Carballo, Managua archdiocesan communications director and director of Radio Catolica, said he was visiting the woman, an active Church leader, when an armed man attacked them in her home and forced them to disrobe. Four policemen then came in and forced the two out into the street naked, he said. Journalists and photographers covering a pro-government demonstration just a short distance from the home got first-hand coverage of the scene, and the government's version of it was widely reported.

Father Carballo called the incident "a well-staged show to discredit the Church," and Archbishop Obando backed his version of the story.

THREE PEOPLE were killed, six wounded, and 81 arrested when police broke up a pro-church demonstration over the incident Aug. 16.

Archbishop Obando himself had also had "serious difficulties" with authorities recently; his auxiliary, Bishop Bosco Vivas, had recently been beaten, and another bishop in the country had been prevented several times recently from going back to his home.

In early August Pope John Paul II, in a letter to the Nicaraguan bishops that could well have been sent at their request, issued a warning against so-called "popular churches" that are at the service of particular ideologies and operate separately from or in opposition to the bishop.

AT A PRESS conference in Washington earlier this month, Humberto Belli, a Nicaraguan sociologist who was recently named an advisor to a Vatican agency, said that most of the basic Christian communities or popular churches in Nicaragua are truly neighborhood church groups, but the Sandinista leadership has been trying to infiltrate them and turn them into political groups.

Vatican Radio and *L'Osservatore Romano* said that the reports of church-state conflict in Nicaragua, "already a cause of pain and concern in themselves, legitimize further apprehension...It is to be hoped that the sense of responsibility may prevail and that, in such a harshly tried nation, lacerations may be avoided which would disturb the religious conscience of its people."

Mother paid $1,000

Doctor 'aborts' girl, 12; charged in fetus' death

MIAMI (NC) — A Miami physician has pleaded innocent to a charge of manslaughter in the abortion of a fetus, at about seven months' gestation, whose mother was a 12-year-old girl.

The physician, Dr. Egar Gonzalez, pleaded innocent in Dade County Circuit Court. His trial was scheduled for November.

GONZALEZ WAS arrested July 2 and charged with performing an abortion June 25 in the third trimester of pregnancy and killing the unborn child by injury to the mother, a seventh-grader. He allegedly attempted to perform an abortion on the girl and to kill the fetus by dismemberment.

After nine hours, the girl was rushed to South Miami Hospital where physicians removed the mangled fetus and then performed a hysterectomy and colostomy to save the girl's life.

According to Dr. Nathan Hirsch, the young mother arrived at the hospital within "an hour from death" with a dangerously low blood count and in shock.

METRO POLICE Detective Hugo Gomez said the girl was taken to the Gonzalez Clinic by her mother, who paid $1,000 for the abortion, after two other physicians had examined the girl and said her pregnancy was too far advanced for an abortion. Police said the girl's mother, to whom the $1,000 was refunded, indicated that she wanted to spare the girl the hardship of giving birth to a baby while she was still a child herself.

"A human being has been killed," said David Waksman, assistant state attorney. "The medical examiner said after examining the fetus that it was viable."

The young mother, whose name has been withheld because she is a minor, will survive.

A FLORIDA law, passed in 1976, forbids abortions in the final trimester of pregnancy unless necessary to save the life of the mother. Physicians are required to use "reasonable" medical skills to save the life of an aborted baby that could live outside the womb.

Fr. Conwill: How 'catholic' is Church?

HOUSTON (NC) — "If we blacks cannot make our contributions, if we cannot... see our culture, and our men in the hierarchical positions as bishops, then let's not continue to call this a catholic church," said Father Giles Conwill, keynote speaker at the Biennial Conference of the National Office for Black Catholics.

"Call it Irish, or call it Italian, but don't perpetrate the lie and call it catholic — universally open to all — if all cannot feel an integral, organic part of it," explained the priest, whose talk focused on effective evangelization among black people. He is former vocations director for the NOBC.

EVANGELIZATION was one of the topics discussed at the conference which attracted close to 300 people from throughout the country Aug. 4-7. Theme of the gathering was "Spiriting the Good News: Black Catholics Furthering the Movement through Network Development."

Father Conwill, a priest of the San Diego diocese, previewed the scope of the meeting in his keynote address which he gave at the first general session Aug. 5. On the theme itself, he said that networks of communication were needed to enhance unity among black Catholic priests, Religious, and the laity. "The black Catholic movement," he observed, "can't be effective without all the elements united."

He also told the audience that black Catholics need to learn about their faith, the dogmas and doctrines of the Church, to be effective leaders.

BUT HE said that "the first step toward effective evangelization would be the appointment of more black bishops as ordinaries and auxiliaries who can give direction, guidance, and leadership to and for their people."

Among the other speakers at the conference was one of the six black bishops in the U.S., Bishop Eugene A. Marino, auxiliary of Washington, D.C. Bishop Marino was principal celebrant of the opening Mass Aug. 4 and spoke during a drama presentation and Gospel concert Aug. 5.

Fr. Rouse assigned as Phoenix pastor

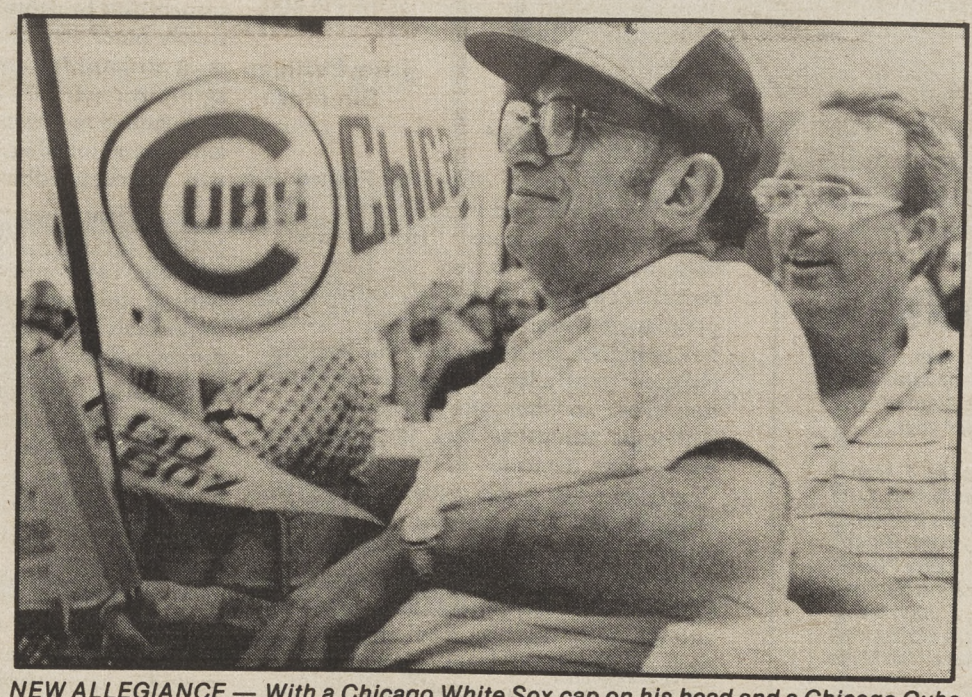
SAN LUIS REY — Franciscan Father Warren J. Rouse, director of Old Mission San Luis Rey Retreat for six years, has been appointed pastor of St. Mary's Church in Phoenix by his order. He will give his last retreat at the Mission on the Labor Day weekend.

Father Rouse was the first full time retreat director at the Mission, and expanded both the scope and the activity of the Center, which now hosts an average of 250 people weekly.

FATHER ROUSE was the first chairman of the diocesan music commission and executive director of the liturgical commission, and for seven years he wrote a weekly question and answer column for the *Southern Cross.* He was a Sunday associate at St. Peter's Church in Fallbrook and St. Margaret in Oceanside.

Father Rouse will return as pastor to the church where he was baptized and offered his first Mass.

He will return to the Old Mission Oct. 25 for a special 3 p.m. Mass and reception celebrating his 25th year in the priesthood.



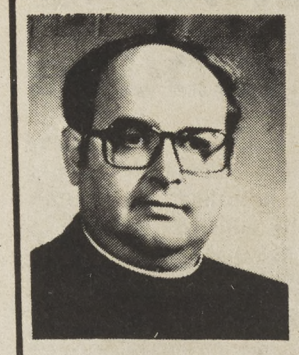
NEW ALLEGIANCE — With a Chicago White Sox cap on his head and a Chicago Cubs cap on his lap, Cincinnati's Archbishop Joseph L. Bernardin, new head of the Chicago archdiocese, enjoys the fun at a farewell dinner in his honor in Dayton. About 150 priests attended the dinner, held in conjunction with an annual golf outing.

YLI installs officers

OCEANSIDE — Margaret Yossa is the new president of Stella Maris Chapter No. 183 of the Young Ladies Institute, Cathy Martinez is first vice-president and Mary Blankenhorn is second vice-president.

Other officers installed at St. Patrick Church in Carlsbad include Iris Hofreiter, recording secretary; Helen Montague, corresponding secretary; Enid Martinez, marshal; Rosalie Ryan, financial secretary; Theresa Doucet, treasurer; Anita Doucet, inside sentinel; Bonnie Montague, outside sentinel; Lorraine Smith, Mary Goedert, Dorothy Johnson, Edna Salhus and Gloria Wilson, trustees; Mildred Murray, organist; and Marilyn Prado, spiritual director.

MRS. MARTINEZ was elected national grand director of YLI for the third time during the group's recent convention in Hawaii.



Editorial

By Brother William Bilton, CJM

TV programs our responsibility

There is a struggle going on in our country that may prove more important in its outcome and more dangerous for us than the dangers of Communism or the military might of the Soviet Union.

It is a battle not with guns and tanks and planes; it does not take place on bloody battlefields or in bombed cities. It takes place in our very homes. The weapon — television.

In a recent poll made by *U.S. News and World Report*, TV was rated the third most influential force affecting American lifestyles. The White House was rated first; the Supreme Court number seven.

Another recent survey by psychologists from one of our prestigious universities found that violence on television has an effect upon the young that can influence and shape their attitudes for the rest of their lives.

Gone from TV are the traditional moral standards that ruled this nation for its first 200 years. The old Judeo-Christian morality and its values, its sense of what is right and what is wrong has gone out the window. Television has begun to glorify and make acceptable lifestyles that are contrary to what Christians profess to believe. It increasingly portrays religion and religious characters in ridiculous situations. It knows all the tricks. The scenes are presented in humor, but the effect is there.

A recent government study found that adultery is shown five times more often than marital fidelity in TV presentations.

It is now common knowledge that there are TV cable companies being formed whose standard fare being broadcast into homes will be pornography.

Only a small number of people determine what we will see on television. The rest of us are just sitting back and letting that small number set the values of the youth of this nation that may well prevail for generations to come.

Who is to blame?

The federal courts with their new and strange interpretation of "freedom of expression?"

Yes — in part.

Those who write the programs, direct them, advertise on them, and promote them?

Yes — in part.

Those of us who watch them?

Yes — in part.

Everyone of the above must cooperate — in some manner — if such programs are to continue. Take away any of the above, and TV would change.

But as long as the money comes in, most of the above will continue. "We give people what they want," is the stock answer from the television networks.

Maybe they are right.

Perhaps it is we — the viewers — who are most of all to blame. It is our silence, our cooperation, our acceptance that makes it all possible.

It is often said that we pay for what we get and we get what we deserve. So when the infidelity, violence, dishonesty, fraud, cruelty continue to be made to look acceptable on TV, who among us will be able to say:

"Don't blame me."

Southern Cross

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Letters . . .

'Saccharine'

In a recent letter to the *Southern Cross* the term "saccharine" was used to describe Father Michael Manning's inspiring television programs. Webster's dictionary defines this word as: "overly sweet." Certainly, for many viewers, myself included, it is the wrong adjective to use. I could accept the word "sweet", for it is definitely applied to our Lord, Jesus Christ in Sacred Scripture: "Taste and see how sweet is the Lord," and "My yoke is sweet and my burden light."

If one may judge by remarks made by many listeners to Father Manning's messages, they are certainly not "overly" sweet. On the contrary, his programs serve to bring Catholics closer to God and many other Christians also.

"God is love," as John, the Evangelist, says in his first epistle. Is it wrong then for God's children to express their love in return? Yes, "Jesus' love should always make us smile," as Father Manning says.

St. Paul, at his conversion, also had this personal experience with his Lord. I hope and pray that our writer, too, will meet Christ in a deeply personal way on her road to Damascus. Then she, also, will smile and find her Lord sweet.

Sr. Germaine Schnitzler, RJM
San Diego

'Response'

The reaction of the Knights of Columbus to President Reagan's talk of August 3 is interesting because it parallels, in many ways, the Church in San Diego's response to the critical social and political issues of our day. The strong support of the president's stand on abortion, school prayer, and tuition tax credits is commendable and welcome but it is discouraging that, while applauding these positions, we fail to recognize, or tend to ignore, the critical moral questions raised by other aspects of the administration's program. How do we respond to the conclusion of the U.S. Catholic Conference that "the poor are being hurt most severely by the Reagan economic plan" (2/25/82) and that the Administration budget for 1982-83 is "blatantly unfair and unjust" (6/17/82)? This is not even mentioning the U.S. bishops' strong opposition to the massive build-up of nuclear weapons and the continued aid to El Salvador.

I do not conclude that these policies are necessarily immoral (although a strong case could be presented in support of such a conclusion), but I fear that, in San Diego, our collective affluence and our symbiotic relationship with the military severely mitigate against a searching evaluation of such issues in terms of our Catholic faith. We, as individuals, as parishes, and as a diocese, must prayerfully evaluate our faithfulness to the Gospel imperative to be peacemakers and to serve those in need. To fail to do so is to the ultimate detriment of the life and soul of the diocese.

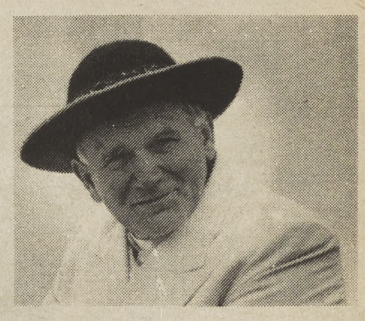
Jerry Powers
San Diego

'Equal rights'

Recently "Dear Abby" published a letter which she had received from Julia Child which castigated "right-to-lifers" because of their refusal to take into consideration facts affecting pregnancies...unfortunately, Ms. Child has fashioned the prediction that aborted children — if allowed to survive — are destined to become undesirables. Although admitting that the examples which she depicted in her letter are "extreme cases", she apparently feels no compunction in sacrificing the lives of millions of babies on the premise that some of them just might turn out to be undesirables. The unborn have done no wrong and, as we envision "equal rights," they too, have a right to life. Those of us who have enjoyed that privilege certainly have no right to deny them that precious right.

Michael Lawrence
San Diego

The Pope Speaks



Meets with Mother Teresa

CASTELGANDOLFO, Italy (NC) — Pope John Paul II met with Mother Teresa of Calcutta at his summer residence in Castelgandolfo Aug. 19 after her return from a week-long visit to Beirut, Lebanon.

On the day Mother Teresa met with the pope, the Israeli Cabinet approved a withdrawal plan for Palestinian and Syrian forces in West Beirut, ending a 10-week siege of that section of the city by Israeli forces.

Mother Teresa, foundress of the Missionaries of Charity and winner of the 1979 Nobel Peace Prize, left Naples, Italy, for Cyprus and Lebanon Aug.10 after meeting with Pope John Paul the previous day in Castelgandolfo.

During her stay there, she helped to evacuate retarded and handicapped children from a mental hospital located in the Sabra camp, a Palestinian guerrilla stronghold in West Beirut devastated by Israeli shells and bombs.

Mother Teresa first arrived at Castelgandolfo the evening of Aug. 10 while the pope was meeting with a group of about 100 youth; they were discussing peace, and the pontiff seated Mother Teresa next to him on a podium.

Pope John Paul told the young people that they must learn to speak "our Christian, evangelical language" regarding war and peace. "We can live as workers for peace. And this is not an abstract ideology, not an academic commitment," said the pope.

Referring to Mother Teresa, the pope said she "already knows" the language of peace "without having studied many manuals, because this (language) belongs to...her soul, to her genius, to her heart."

"I think that we can again thank the Lord for having sent among us Mother Teresa, of whom we are all admirers for her simplicity, her authenticity, her apostolate," he said.

Liturgy



By Father Raymond G. O'Donnell

The sounds of silence

Where shall the word be found,
where will the word resound?
Not here,
there is not enough silence.

Ash-Wednesday
T.S. Eliot

One of the highlights of my summer's vacation was the five days spent with friends backpacking in the High Sierras. The scenery was breathtaking: magnificent, snow-capped mountains, stately pines, sapphire lakes sparkling in the June sun...but the most striking feature of the experience, and perhaps the most agreeable, was the silence. Of course there was plenty of time for idle chatter and even serious conversation. We played together and prayed together, but when all was said and done, there was a vast and deep stillness.

This silence was renewing. It was life-giving. In this silence, prayer, the deep communion with God and deep communion with one's own innermost thoughts and feelings, seemed not only natural but necessary. And I was reminded of that very important, but often overlooked directive in the *General Instruction* for the Mass:

"Silence at designated times is also a part of the celebration. Its character will depend on the time it occurs in the particular celebration. At the penitential rite and again after the invitation to pray, each one should become recollected; at the conclusion of a reading or homily, each one meditates briefly on what he or she has heard, after communion each one praises God in his or her heart and prays."

The proper use of periods of silent prayer and reflection will help to render the celebration less mechanical and impersonal and lend a more prayerful spirit to the liturgical rite. Just as there should be no celebration without song, so too there should be no celebration without periods for silent prayer and reflection.

Sunday after Sunday we gather together in faith to encounter Jesus, the Word of God made flesh. Is there silence enough in our churches for the Word to resound?

Our Christian Way of Life

By Enid Lanyon

Who is the greatest one?

Ever since the apostles were rebuked by Jesus for arguing over who among them was the most deserving of God's special favor, the temptation to make comparative evaluations of each other's spirituality has been a hazard for Christians. We pronounce on each other's "holiness" or "hypocrisy" as though we were qualified to do so — and indeed, we will defend our opinions with all the insistence of experts!

Like the critic who says, "I may not know art but I know what I like," we are not above declaring, "Well, I may not be very spiritual myself, but I don't think this or that is real faith or that so-and-so really believes what he thinks...." Our judgements are, perforce, superficial. Who but God knows what is in the heart of a person?

EVEN LESS can we know the leanings of their souls. Only God can know for sure the inner struggles and painful victories and defeats that lie on the road towards self-knowledge and spiritual maturity. Who but He can really judge where individual faith resides?

I was reminded of this recently during a discussion revolving around a man — who happens to be a priest — who seems to have come to a remarkable degree of self-abandonment to God's will. Somewhat surprisingly, one person objected to a comment on the depth of his faith. "I don't think he *does* have faith in God," she said. "If he had, he would be much freer from anxiety and all the little worries he is always talking about. He would know God will make everything right."

Real faith, she felt, would admit of no qualms, no uncertainties, no doubts. But experience in the uneven growth to spirituality makes one thing plain. Faith does not eradicate troubles, pain and the stress of failure overnight. On the contrary, the strength of faith lies in the willingness to acknowledge doubts and hurt and worry and take them to God to try to find His meaning in them, however long it may take.

WE CANNOT offer a valid evaluation of another person's spiritual development unless we have walked their Calvary with them. Or at least until we have walked our own, and walked in the company of Jesus. It is not difficult to feel a cheerful, unquestioning faith when life has been kind and gentle with us. But faith is purified and tempered through challenge and difficulties and the gradual relinquishment of self-gratifying things.

Perhaps the most interesting quality of those people who have known what it is to trudge to Golgotha is their reluctance to comment on the faith-condition of anyone else, particularly in a diminishing manner. For them, the importance of faith resides in the person and generosity of God. It is His gift and thus the property of no other.

A piece of humor from a religious magazine seems pertinent to what I am trying to say. Two Sisters at lunch were talking about their prayer life and attacking a Jello dessert at the same time. "You know," said one, "Spirituality is like Jello. Just when you think you've got it, you haven't."

JESUS SAID it a little differently. "Anyone who wants to be first must make himself last and the servant of all." One way or another, we are not justified in commenting on anyone else's spirituality — or even our own. The truly spiritual have no desire to and the less spiritual have no right to! So perhaps we should all relax and let God concern Himself with what is, after all, only His concern.

From the Archives

By Sister Catherine Louise LaCoste, CSJ

POWs Continued (IV)

Because of the cessation of hostilities in Europe, normal mail service was expected to be resumed between the United States and European countries and their territories. It would be necessary for a while to use the facilities of the apostolic delegation in Washington, for the transmission of messages to and from POWs and detained civilians.

. Trivisonno celebrated his Silver Jubilee as a priest, privately, on May 29, 1944, and then again at a kitchen table in a mess hall at Camp Irwin, about 30 miles from Barstow. He wrote to Bishop Buddy that "he missed all the pomp and circumstance but he was amply repaid by the beautiful sunrise over the Mojave Mountains."

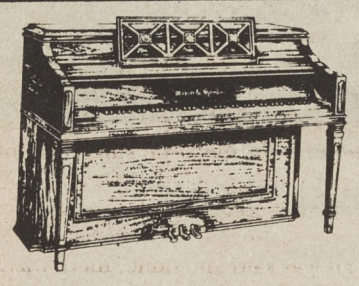
THIS IS how he described the morning services: "At six o'clock, everybody was standing at attention around the improvised altar. Stoves were exhaling strong odors of coffee and the mess boys were at their posts attired in aprons but each with a prayerbook in hand. I was touched by their humble but sincere faith and said Mass with more than usual devotion. I turned around at the Gospel and told them of my 25th anniversary and the instantaneous joy and expressions of 'Congratulazioni' and 'Buoni Auguri' and 'Pregheremo per voi, Padre' was more than I could stand, so I turned around and completed the Holy Sacrifice. The men sang four beautiful old Italian hymns which brought a nostalgia of old days back home."

Camp Horne was situated about 15 miles into the desert from Dateland Air Base near Gila Bend, Arizona. Only the remains were left of what must have been a mighty camp. A plaque of marble states that: "Here under the Arizona skies, in the open desert, the 81st Infantry Division of the U.S. Army prepared for World War II." Twelve tents of 100 Italian Service men, who worked half naked in the sun, finished the destruction of the camp.

Back at Camp Irwin a new group of Italians had arrived under the supervision of a Sergeant Trevisan from Pala, Italy. A movie was on for the night, so the report says, called *Spitfire,* the story of the English fighter plane, certainly an inappropriate selection for the Italians. It had been forced on the lieutenant in charge. During the showing, which the men took in good stead, they never committed themselves but courteously remained quiet. They had come freely to see what they called their old enemy "Sputtafuoco." When some scenes of Venice were shown, great excitement broke out.

A NEW CAMP of 600 men was opened about 30 miles from Indio called Camp Young. It was reported that there were four Italian captains, five lieutenants, four sub-lieutenants and seven sergeant-majors. Trouble was that there were just too many officers who did not command the respect of the men. They complained that while they were in Africa they could not have water to drink, but these same officers had plenty to bathe in. They also were unhappy with the treatment they were receiving in camp. They were treated as POWs from 5 a.m. to 10 p.m. and then as Americans from 10 p.m. to 5 a.m. They had no liberties, and it was reported to Msgr. Trivisonno that one American captain drew his gun on the prisoners and that another kicked one of the men.

At Camp Imperial Dam, Yuma, Msgr. Trivisonno reported the work done by the prisoners was of a secret nature and very important. The heat was reported at 132 degrees in September of 1944. This camp of 600 men was in a most isolated part of the desert. There were no wash facilities and the Colorado River was used for bathing. There were no barracks, and for many days the POWs slept in pup tents. Bishop Buddy took a very special interest in this camp.



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Terrorist expert says Agca shot pope for Soviets

Continued from page 1

intolerable threat to the very foundations of the Soviet empire.''

She said that Agca, a 23-year-old Turk already branded as a right-wing terrorist, was probably chosen for the job because it also served Moscow's purposes to alienate the West from Turkey, a NATO partner that ''was singled out for systematic demolition by the Soviet Union as early as the mid-1960s.''

CITING EVIDENCE from a four-month investigation, Ms. Sterling linked Agca to an international smuggling and gun-running ring headed by a Turkish-born ''Godfather'' in Sofia, Bulgaria who, according to an unnamed defector from the ring, ''is under the control and supervision of the Bulgarian secret service.''

Ms. Sterling accused Western governments of bungling, ''poor teamwork'' and ''official indifference'' which, she said, caused them to miss a number of opportunities to cast more light on the assassination attempt.

''There is hard evidence that Agca was an instrument in an elaborate international plot,'' she wrote. ''Whether through negligence, nearsightedness or indifference, not a single country concerned has pressed an investigation to the end.''

SHE PARTICULARLY scored the failure of Western police to follow up on three alleged links between Agca and Bulgaria, two of them alleged associates of the Turkish ''Godfather,'' Abuzer Ugurlu, who is now imprisoned in Istanbul, Turkey, on gun smuggling charges.

These, with their alleged activities and connections to Agca, were:

- **Omer Marsan,** a Turk living in Munich and involved in arms smuggling and other black market activities, who helped Agca obtain the ''perfectly counterfeited'' passport that Agca used for his travels around Europe in the 12 months before he tried to kill the pope, and with whom Agca was in frequent telephone contact before the assassination attempt;
- **Horst Grillmeier,** who purchased the weapon Agca used to shoot the pope;
- **Omer Ay,** whose forged passport was consecutively numbered with Agca's and who was tentatively identified by Turkish authorities as an accomplice of Agca's in St. Peter's Square who escaped.

Marsan was held for 24 hours for questioning by West German police nine days after the attack, was then released, and has dropped out of sight. Grillmeier was similarly held for questioning by Austrian police shortly after the attack, but was released after 24 hours and is now believed to be hiding in Eastern Europe. Both were associates of Ugurlu.

Ay was arrested in Hamburg, West Germany, for a traffic violation last February. This was nine months after the shooting and eight months after Turkey had issued an all-country bulletin through Interpol for his arrest as an accomplice to Agca in obtaining false passports. ''By then, of course, the trail was cold,'' commented Ms. Sterling.

ACCORDING TO her account, the other key contact for Agca was probably a Bulgarian secret agent identified as Mustafeof, who was allegedly introduced to Agca by Marsan in Sofia and whom Agca said he met with in Tunis before the assassination attempt.

Ms. Sterling quoted Francesco Mazzola, head of an Italian parliamentary committee overseeing that country's secret services, saying that Mustafeof was probaly Agca's ''control.''

The Vatican did not make any immediate comment on the alleged Soviet-guided, Bulgarian-directed conspiracy outlined by Ms. Sterling.

IN RESPONSE to similar allegations made last year, Father Pierfranco Pastore, vice director of the Vatican Press Office, said that the Holy See has never ''expressed theories regarding any organization or country as a possible instigator'' of the assassination attempt.

Last September, two months after his trial, the Italian court panel that convicted him issued a 51-page opinion in which it said he was ''only the visible part of a conspiracy.'' It said it did not have sufficient evidence, however, to identify his co-conspirators or their motives for trying to kill the pope.

Physicians to meet

CORONADO — The National Federation of Catholic Physicians Guilds will hold its annual convention at the Hotel Del Coronado Oct. 9-11. Catholic physicians, their wives, and chaplains from throughout the United States are expected, and local area physicians have been invited to attend.

The group was founded to bring Catholic physicians together on medical and moral issues, and this year's meeting will focus on encountering Christ, missions work and pro-life activities that can be undertaken by the medical community.

FATHER GEORGE Freemesser, M.D., a priest and psychiatrist from Toronto, will be one of the guest speakers. Registration and other information is available from Dr. David Frelinger at 773-2822.

Baby-killing in San Diego: Where the big bucks are

Continued from page 1

for a ''D and E,'' during which the ''contents are evacuated,'' said a cheerful-sounding voice in answer to a telephone inquiry.

The telephone, in fact, is the means by which the clinic staff does most of its ''counseling,'' said the voice over the phone: ''Some people are nervous or feel intimidated.''

STAND ON the landing outside the clinic door and you don't doubt this for a moment. The traffic in and out is mostly young, not infrequently in pairs, as if for moral support. Said one young woman to her friend as they approached the door, ''My knees are shaking so hard, I don't think I'll ever forget this.''

While ''contents'' are merely ''evacuated'' here in San Diego, the height of the abortionists' art is practiced at the clinic's facility in Los Angeles. There, the ''procedures'' get a bit more complicated: the older babies are burned to death with a salt solution (saline abortion) at a cost of $495 to the mother.

There are no children allowed in the Allred clinic; it says so right on the door. You won't see any walk in; they are carried in, deep inside their mothers' bodies. You don't see them carried out, either, and there are no garbage dumpsters visible behind the medical building at 6495 Alvarado Road. It was in such a dumpster in Los Angeles last February that thousands of aborted babies were discovered; the stench of decaying flesh, the dismembered heads and limbs, the salt-poisoned corpses, clear evidence that what was ripped apart and ripped from the mother's body was, indeed, fully human.

SO PRESUMABLY after ''evacuation'' by the ''family planning associates'' of Dr. Allred, the ''contents'' are likely flushed down the toilet into the sewer system.

If that's ''family planning'' the Allred way, one wonders what is happening to the American family.

But Dr. Allred, speaking almost two years ago, said it best: ''Population control is too important to be stopped by some right-wing pro-life types. Take the new influx of Hispanic immigrants. I hope I can do something to stem that tide.''

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Increase in executions bucks trends in West

By Jerry Filteau
NC News Service

When convicted murderer Frank Coppola was electrocuted in Richmond, Va., Aug. 10, he was only the fifth man to be executed in the United States since 1967, but there are indications that the use of the death penalty will become much more common nationwide.

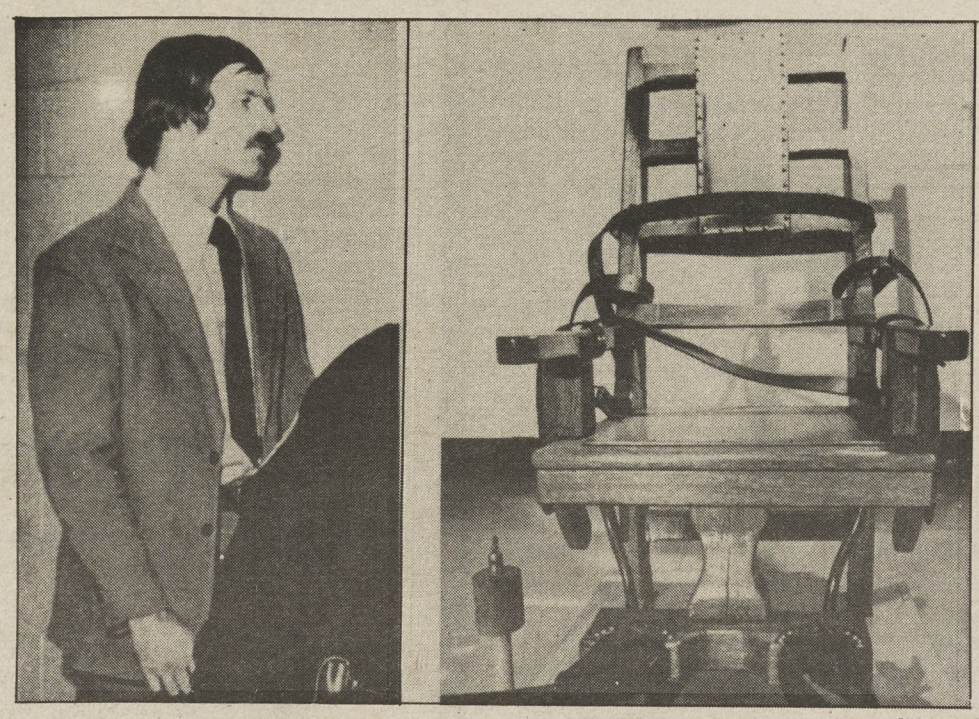
This return in the United States to capital punishment for crimes of murder goes against the general trend in other Western countries and against new thrusts in Catholic teaching.

THERE HAVE been growing calls for abolition of the death penalty within the Church, and use of the penalty for personal crimes, even murder, has practically disappeared in Western Europe in the 20th century.

Within the international community, nearly all Asian, African and East European nations still have the death penalty for a variety of crimes.

But about half the countries in the Americas and most countries in Western Europe have abolished it completely or restricted it to major crimes against the state or to a penalty that can be invoked in wartime.

IN THE United States, there was a decade-long hiatus, 1967-77, in which no executions were carried out while courts and legislatures tried to sort out new issues about the constitutionality of the death penalty. The period of legal questioning can be attributed in large part to a 1963 memorandum by Justice Arthur Goldberg to the other members of the Supreme Court urging them to study the relationship between capital punishment and the Constitution.



NC photos

DEATH DATE — Frank Coppola, a former seminarian convicted in the torture-slaying of a woman, died in Virginia's electric chair Aug. 10. There is a mounting public pressure to restore the widespread use of the death penalty, while at the same time Church leaders are more and more opposed to it.

In the 1970s two key Supreme Court decisions set the framework for new capital punishment laws in the country.

In the first case, Furman v. Georgia in 1972, the court ruled that the death penalty, as it was then in effect in the states, was "cruel and unusual punishment" because it was meted out "in an arbitrary or capricious manner."

FOUR YEARS later, with 34 states having written new laws to conform to the court's new criteria, the court ruled on the most basic theoretical issue, declaring in Gregg v. Georgia that the death penalty in and of itself was not "cruel and unusual punishment" in violation of the Eighth Amendment.

A series of other high court rulings have refined other aspects of the death penalty — it cannot, for example, be imposed for rape, and it must be imposed in an evenhanded manner that takes aggravating or mitigating circumstances into account — but Gregg v. Georgia was the key decision opening the door to a resumption of executions in the United States.

Since then, five convicted murderers have been executed:

- **Gary Gilmore,** by firing squad in Utah, Jan. 17, 1977;
- **John Spenkelink,** by electrocution in Florida, May 25, 1979;
- **Jesse Bishop,** by gas chamber in Nevada, Oct. 22, 1979;
- **Steven Judy,** by electrocution in Indiana, March 9, 1981;
- **Frank Coppola,** by electrocution in Virginia, Aug. 10, 1982.

Of the five, Spenkelink was the only one who was executed against his will. The other four had refused further appeals and asked that the sentence be carried out.

Currently 35 states have death penalty laws on the books. The newest statute, in New Jersey, was signed into law Aug. 6.

A 36TH STATE, New York, has a law that applies only to prisoners under life sentence who kill prison guards, but legal experts believe new laws would have to be passed before the death penalty could be invoked in the state, and Gov. Hugh Carey has consistently vetoed any new legislation.

There is no death penalty in Alaska, the District of Columbia, Hawaii, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, North Dakota, Oregon, Rhode Island, Vermont, West Virginia or Wisconsin.

Massachusetts voters face a referendum this fall on a constitutional amendment that would allow the state to reimpose the death penalty. The Catholic bishops of the state have issued a joint statement opposing the reintroduction of capital punishment. An effort for a similar referendum in Oregon failed earlier this year to gain enough signatures to go on the ballot.

THE NUMBER of people on death row has grown rapidly in recent years, from 398 when Gilmore was executed in 1977, to 739 when Judy met death last year, to 1,019 when Coppola was executed this August.

Please turn to page 8

Recent Film Ratings

- ***Barbarosa*** (Universal): A-II, adults and adolescents; PG, parental guidance.
- ***Le Beau Marriage*** (United Artists Classics): A-III, adults; PG, parental guidance.
- ***Night Shift*** (Ladd Co.-Warner Bros.): O, morally offensive; R, restricted.
- ***Piaf — The Early Years*** (20th Century-Fox International Classics): A-III, adults; unrated by MPAA.
- ***Summer Lovers*** (Orion): O, morally offensive; R, restricted.
- ***The Road Warrior*** (Warner Bros.): O, morally offensive; R, restricted.

JAMUL — The Cardijn Center is sponsoring a Day of Spiritual Rejuvenation Sunday, Aug. 29, at the Young Christian Workers Camp on Honey Springs Road here, beginning at 11 a.m. Speakers include Father Leo Davis, Cardijn Center chaplain, and San Diego businessman Jerry McCarty. Mass will conclude the program at 3:30 p.m. Further information is available from the Cardijn Center at 281-9071.

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Death penalty bucks trends

Continued from page 7

Another development directly related to the Coppola case has led some legal experts to predict a surge in the number of executions. That development was a quick reversal by the U.S. Supreme Court, by a 5-2 vote carried out by telephone conference call, of a last-minute stay of execution order from a federal appeals court judge.

THE QUICK reversal, within hours after the stay order was issued, and the fact that Chief Justice Warren Burger called on the rest of the high court to participate in the decision when he could have reversed it by himself, were taken as signals to lower courts that the Supreme Court does not look favorably on that frequently used technique for delaying executions indefinitely.

Yale Kamisar, a professor of criminal law at the University of Michigan, who has written extensively on constitutional law and criminal procedures, said the next day, "The Supreme Court is telling lower courts not to reward lawyers who engage in 11th-hour pyrotechnics."

The result, he said, could be an "appreciable increase" in executions, with perhaps "10 to 15 executions a year" in the next few years.

WHILE U.S. capital punishment laws focus on crimes of homicide with aggravating circumstances, the trend in the Western world has been toward abolition of the death penalty for such crimes.

A 1981 world survey, done in Italy when that country was debating the restoration of the death penalty for terrorists, concluded that:

- **Twenty-three** nations, mostly in Western Europe, the Americas and Australia have abolished the death penalty totally or (in the case of some federal nations) in some states.
- **Another eight** have abolished it but reserved the right to reinstate it for certain crimes in time of war.
- **Eight more** have abolished it except for crimes of treason or assassination attempts on heads of state.
- **The rest** of the world's nations — including most in Asia, Africa and Eastern Europe and about half in the Americas — retain the death penalty for other crimes besides wartime crimes, treason, or attempts to kill a head of state.

In Western Europe according to the survey, only France and Ireland retained the death penalty for crimes against persons. Great Britain reserved it for treason or an attempt on the head of state. Italy, Malta, the Netherlands, Spain and Switzerland had abolished its use completely in peacetime, reserving the right to invoke the penalty only for certain crimes when the nation is at war. Denmark, Finland, West Germany, Iceland, Luxembourg, Norway, Portugal, San Marino, Sweden, and Vatican City State had totally abolished the death penalty.

The United States stood along with Mexico and Australia as federal nations in which some states have abolished the death penalty while others maintain it.

FOR CATHOLICS the moral right of a state to impose the death penalty has traditionally been upheld as a common doctrine, based on the right of the state to use the necessary means to protect its citizenry and uphold the common good.

But in recent years there has been, if not a denial of this right, a marked shift in emphasis by the Church.

This has been expressed in decisions by a number of national hierarchies to oppose the death penalty within their own countries.

ONE OF the most official expressions of this shift came in a 1980 speech by the papal nuncio to the European Community, Archbishop Igino Cardinale, urging the ministers of justice of the member nations to work toward abolition of the death penalty.

"The Church considers it necessary that politicians feel supported by it in their efforts to make penal justice more humane, and in particular to create those social, psychological and juridical conditions that will make the death penalty useless," the archbishop said.

"If up to now," he continued, "the common doctrine of the Church has not condemned the principle of the death penalty, insofar as it is not a matter of dogma, theological studies are nevertheless actually being carried out to take a revision of that position into consideration. And that has already been done at the level of numerous bishops' conferences."

"THE FACT that a condemnation of the principle has not been formulated up to now does not take away any of the urgency of working to abolish, in practice, the death penalty, and to develop the moral and social reasons that can contribute to this," he said.

There have been at least two other major indications of a shift in views at the Vatican in recent years:

- **In 1981** a lengthy editorial in *Civilta Cattolica* declared that the death penalty is unjust and "ought to be abolished." The influential Rome-based Jesuit magazine, which is considered to reflect Vatican views in its major editorials, argued in detail that none of the three major traditional arguments for punishment of crimes — the protection of society, dissuasion, and expiation-compensation for the crime — can be used to justify punishment of the criminal by death. It concluded that, in the last analysis, no criminal act can remove a person's "inalienable right to life."
- **In 1976** a study paper by the Pontifical Justice and Peace Commission, delivered in response to a request by the U.S. bishops on the matter, noted that while the Church has supported the right of the state to impose the death penalty, it has never dealt in its teaching with the penalty itself, either supporting or prohibiting it. It said that Old Testament references to the death penalty do not in themselves justify it for today. There is no convincing evidence supporting the deterrence argument, the commission paper said. It noted that recent popes have stressed the "medicinal" or corrective aspect of punishment, but the death penalty "negates the possibility" of this. It questioned the humaneness of a "merely vindictive" penalty and said that this "goes against the Catholic tradition." It concluded by supporting "a pastoral attitude that says: for the ethical values involved and because of the lack of probative arguments to the contrary, the abolition of capital punishment is to be favored."

In 1974 and again in 1980 the U.S. bishops as a body stated their opposition to capital punishment. In both cases debate showed real divisions within the nation's hierarchy on the issue but a strong weight of views in favor of the abolition of capital punishment.

THE MORE detailed 1980 draft approved by two-thirds of the bishops, acknowledged that the Catholic Church has upheld the principle that the state has the right to impose the death penalty, and it recognized that Christians in good conscience can disagree with abolition of capital punishment.

But it said none of the three traditional arguments of punishment of crime justifies the death penalty. It said there is no conclusive evidence for the claim that the deterrence of crime or protection of society is served by the death penalty. Neither reform of the criminal nor retribution for the crime, "even in cases of murder," justifies the penalty of death, the bishops said.

Abolition of the death penalty, they said, would promote and give witness to a number of important Christian and human values concerning the dignity of each human person, the sanctity of life, and the concern for evenhanded justice.

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

BILARDELLI, Josephine Lucille. Wife of Armando Bilardelli; mother of Carmela Stassis, Rosalia Smith and John A. Bilardelli; sister of Tony and Paolina Mirabella; five grandchildren; four great-grandchildren. Funeral Mass: August 9 at Our Lady of the Rosary Church.

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WALLING, Robert Asa. Husband of Melicent K. Walling; father of Robert A. Walling, Jr. of St. Louis, Fr. Norman R. Walling of Hong Kong. Memorial Service: August 11 at St. Martin of Tours Catholic Church.

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PANFIL, Raymond Charles. Husband of Irene Panfil; father of Carolyn Velesko; brother of Eugene Panfil; son of Helen Panfil; three grandchildren. Funeral Mass: August 10 at St. Patrick's Church.

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STARKE, Julia H. Mother of Edwin T. Starke; five grandchildren; eight great-grandchildren. Funeral Mass: August 7 at St. Vincent de Paul Church.

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DELFINO, Mauro Antonio. (11 years). Son of Mr. and Mrs. Antonio Delfino. Funeral Mass: August 5 at Mission San Diego de Alcala Church.

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GONZALES, Michael Vincent. (2 years of age). Son of Linda Marler and Fred Gonzales. Funeral Mass: August 6 at Our Lady of Angels Church.

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HOY, Martin "Bob" F. Husband of Virginia C. Hoy; father of Marsha Steckler, Susan Mausten, John P. and Ginger Hoy; six grandchildren. Funeral Mass: August 18 at St. Therese Church.

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DATUIN, Edgardo Robert. Son of Bella Tracy. Funeral Mass: August 17 at Mission San Diego de Alcala.

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CURIA, Joseph. Husband of Cecilia Curia; father of Cathy Lopez, Rosario and Joseph Curia, Jr.; brother of Jenny Wagner, Clara Rizzo, Elizabeth Rizzo and Josie Lombardo; seven grandchildren. Funeral Mass: August 17 at St. Patrick's Church.

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LACCONE, Mark Alan. Son of Sylvia Jacobs and John E. Laccone, Sr.; brother of James and John E. Laccone, Jr., Kathleen MacMaster, Christopher Jacobs, Julie L. Jacobs, Michael Jacobs, Barbara and Kim Bailey; grandson of Dorothy Hopkins and Eva Gentilesco. Funeral Mass: August 13 at Our Lady of Grace Church.

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SCHUTZ, Mary. Mother of Bernadette Youngers, Marion Thorpe, Kathleen Herndon and Jerome Schutz; sister of Lillian Boever; 11 grandchildren; 13 great-grandchildren. Funeral Mass: August 12 at Blessed Sacrament Church.

Goodbody Mortuary

MOLINA, Olga B. Wife of Jose Molina; mother of Alice, Eduardo, Ricardo and Johnny Molina; sister of Jolanda Gonzales; daughter of Luz Ono. Funeral Mass: August 13 at Our Lady of Guadalupe Church.

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Bishop says U.S. is preparing for war, not peace

WASHINGTON (NC) — Auxiliary Bishop P. Francis Murphy of Baltimore told a House subcommittee that in his judgment "this nation is not preparing for peace. It is preparing for war."

In testimony Aug.11 before the House Subcommittee on Defense Appropriations, Bishop Murphy, chairman of the Baltimore archdiocesan Justice and Peace Commission, said Catholics and other Christians studying defense issues are concluding that the continued development, possession and threatened use of nuclear weapons "pose a challenge to our faith."

"IT IS A CRISIS of faith for us," he said, "because we feel that no argument consistent with the basic principles of Catholicism or Christianity, namely, the sacredness of human life and the unique dignity of the human person, can be made to support the present military situation of the world."

Bishop Murphy warned that the United States is becoming known world-wide as a country which is "expert at spending money on sophisticated, exotic military hardware." And beyond the dangerous economic conditions aggravated in part by military spending, he said, lies the fundamental threat of nuclear war itself.

Declaring that there can be no application of the just war theory's principle of proportionality to nuclear war, he said, "There is no limited nature to this type of war. And there is no escape from this war."

NOTING THE administration's call for a trillion-dollar arms buildup, Bishop Murphy said the United States is already the biggest producer of arms in the world and the biggest seller of arms. Cash sales are expected to rise from $8.7 billion this year and commercial weapons exports are estimated at $2.1 billion in 1983, he said.

Arms will not bring peace, but bring "the terror of total destruction" closer with each new massive defense budget, the bishop said.

"And they sap the resources of the world from programs which can be more effective in bringing both peace and security, programs designed to speak to the Christian commitment to hear the call of the needy, the poor, the destitute," he said.

BISHOP MURPHY called for a rediversion of national resources to the "unclothed, the unfed, the unhoused," whom he described as "victims" of the arms race.

Although the United States has not yet waged nuclear war, the nuclear arms race "has already claimed its first victims," he said. "There is the destruction of hope... in the hearts of so many young people. And there is the much more graphic, more compelling result: the diversion of national and world resources from the needy."

CITING THE millions of deaths annually due to hunger, exposure and deprivations of all kinds, even in the United States, Bishop Murphy asked how continuing or increased expenditures on the arms race could be justified in the light of urgent human needs in a world of poverty.

Urging support for a Senate bill that would establish a National Peace Academy, Bishop Murphy said, "We have learned in our history quite well how to wage war. We have learned, to some degree, how to forestall conflict which leads to war."

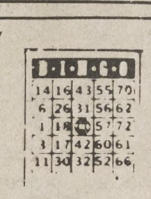
"But we have not yet learned how to bring peace, how to make peace and how to wage peace," he said.

"WE ARE entering," he concluded, "an era where armaments and nuclear weaponry have exceeded the very basic concepts of our moral system. And we must learn to bring this era to a close, to reverse it, and to build a future that would be more than no future at all."



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Sisters wary of gov't hospital plan

CINCINNATI (NC) — Twenty-eight Sisters of Charity have asked two of their hospitals in the Cincinnati Archdiocese to reconsider their participation in the Pentagon's Civilian-Military Contingency Hospital System.



NC photo

HATE RALLY — A Danbury, Conn., policeman tries to answer a youth's questions about the Ku Klux Klan during a recent KKK rally. A couple later renewed their marriage vows beneath a burning cross.

The group asked whether the plan "is congruent with the Sisters of Charity's corporate stand against nuclear war."

THE PLAN, instituted in 1980, is an effort by the government to make contingency preparations for medical care of U.S. military war casualties by obtaining commitments from existing civilian institutions instead of building costly new military hospitals to handle them. The system calls for civilian hospitals near U.S. military or civilian airports to commit at least 50 beds and various services to the plan.

Last year Archbishop John R. Quinn of San Francisco, in a pastoral letter that denounced political efforts to break down psychological barriers to the unthinkability of nuclear war, urged Catholic hospitals in his archdiocese not to participate in the CMCHS "if this system is based on the illusion that there can be an effective medical response in case of nuclear war."

SISTER MARYANNA Coyle of Sisters of Charity Health Care Systems, Inc., a coordinating and governing agency for the order's seven hospitals in the United States, said that last spring she was asked to study the pros and cons of the plan in response to the concerns raised about it.

She said that caring for the wounded in a war is not a point of debate for those questioning the plan. The controversy, she said, is over the very "basis and rationale for the plan."

In her report she wrote that the plan can be seen, on the one hand, as an attempt to save and promote life in the event of a conventional war. She noted that the plan could save the government five billion dollars.

ON THE OTHER hand, she wrote, the plan prepares for 50,000 casualties in "a war overseas that would begin very rapidly and produce casualties at a higher rate than any other war in history." That, along with the importance of burn care facilities in the plan, raises real questions whether the plan is not in fact part of nuclear war contingency planning, she said.



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Mass, to celebrate Mother Teresa's birthday, 7 p.m., Aug. 27, Mary, Star of the Sea, La Jolla. Information: 423-3002.

St. Vincent de Paul Mission Circle annual card party and luncheon, 12 noon, Aug. 28, St. Vincent's Hall, Lewis and Hawk Streets, San Diego. Cost: $4 a corner. Reservations: 297-8693, 298-2567.

Irish Dancing Festival, 8 a.m.-7 p.m., Aug. 28-29, at Escondido High School, 1535 Broadway, Escondido. Food and soft drinks available, admission is $2. Information: 443-1088.

ALBUQUERQUE, N.M. (NC) — The pastor of the Santa Fe Archdiocese's cathedral was found shot to death after he had answered what police believe to be a bogus nighttime "sick call" luring him into the New Mexico countryside Aug. 5.

Franciscan Father Reynoldo Rivera, 57, pastor of St. Francis Cathedral, was found dead, apparently from a gunshot wound to the abdomen, near a road Aug. 7, said Father Albert Gallegos, Albuquerque, Santa Fe archdiocesan communications director.

Police have identified one suspect, who was released from prison about two weeks before the death of Father Rivera. Initial evidence tying the suspect to the crime centered on fingerprints.

The priest's survivors include his 90-year-old mother.

Annual Preschool Festival Workshop, sponsored by the Office of Religious Education, will be held from 8:45 a.m.-3 p.m., Aug. 28, St. Mary Magdalene Parish Hall and School. Open to all catechists and other adults working with the preschool child. Details: 574-6311.

Holy Spirit Seminar, sponsored by San Luis Rey Prayer Community, begins with two introductory sessions, Aug. 29, Sept. 12. Information: 724-1531, 487-7225.

Organ Concert, performed by Bene Hammel, 7:30 p.m., Aug. 30, Mission San Diego. Admission free, open to public.

Divorced, separated and widowed persons may attend "Beginning Experience," a weekend program designed to help them make a new beginning in life, Sept. 3, 4, 5 at St. Charles Priory. Information: 451-1374, 452-7243, 755-4552.

Las Vegas Package Tour, sponsored by Fr. Thomas Austin Council, Knights of Columbus, Aug. 27-29. Information or reservations: 453-3132, 276-0633.

Labor Day Weekend for alcoholics, a special weekend retreat for recovering alcoholics and those affected by alcoholism in the family, Sept. 3-5, Old Mission San Luis Rey Retreat Center, conducted by Father Warren Rouse, O.F.M. Information and reservations: 757-3659.

Rosarys are requested for the Grey Nuns Mother House, Montreal. No postage will be charged. Details: 295-1718, by Sept. 3.

St. Brigid's Parish is having its annual Fall Fiesta, Sept. 4-5, 4735 Cass St., Pacific Beach, featuring games, booths, prizes, music and food.

First Saturday Mass, rosary and Fatima prayers, 7:45 a.m., Sept. 4, Church of St. Mary Magdalene, 1945 Illion, San Diego. Information: 276-3693.

Annual pit barbecue and fiesta, noon-6 p.m., Sept. 5, Our Lady of Light Church, Descanso, with prizes, games, stalls and music. Information: 445-3620.

"Called to be Family," Catechetical Institute, 8:45 a.m.-5 p.m., Sept. 25, University of San Diego Campus. Information: 574-6311.



Photo by Larry Plaster

FIDDLER — Starlight Opera's last production of the summer season, Fiddler On the Roof, *will be presented in Balboa Park's Starlight Bowl Thursday through Sunday evenings, Aug. 26-Sept. 5. For ticket information and reservations, call 232-3049.*

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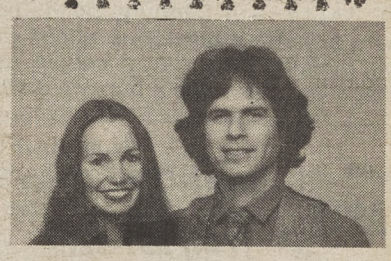
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El pasado sabado 7 de agosto se reunieron prominentes personas representantes de diversas empresas y organizaciones en ambos lados de la frontera para el evento anual organizado por la Fundación Mexicana y Americana llamado "Una Noche con las Estrellas." Este evento anual de beneficencia se lleva a cabo para promover las obras de la Fundación cuyas metas son "proporcionar un foro para la comunicación entre la comunidad hispana y el resto de la comunidad," "proporcionar mejores relaciones fronterizas," "fomentar el desarrollo de liderazgo en ambas comunidades," "apoyar mutuos objetivos culturales, educativos, económicos y cívicos."

Los fondos reunidos en este evento proporcionarán becas para estudiantes bilingues, el establecimiento de un programa de Boy Scouts y Girl Scouts en tres escuelas de San Ysidro, un programa para ancianos del Chicano Federation, asistenica para la construcción del orfelinato de Las Niñas, una silla hispánica en la Sinfónica de San Diego, entre otros.

ESTE AÑO la organización del evento estuvo a cargo del Sr. Lincoln R. Ward, gerente general de Pacific Telephone, quien invitó a nuestro canciller, Monseñor I. Brent Eagen, a dar la bendición durante el banquete, que fué seguido por la actuación del conocido Tony Orlando en el Civic Theatre, y finalmente por un gran baile en Golden Hall.

Los honores de Dama del Año y Caballero del Año fueron otorgados a Isela Edwards, productora de programas para KFMB-TV Canal 8 y Roderick R. Bryan, Presidente de Imperial Savings.



FUNDACION DE UN COLEGIO BIBLICO APOSTOLICO EN LA DIOCESIS DE SAN DIEGO — El Padre Roberto L. Russell, S.S., Director de los Colegios Biblicos de México, dirigió un curso biblico del 12 al 15 de agosto en el Colegio del Monte Carmelo, en San Ysidro, al cual asistieron cerca de 50 personas. Al terminar fundó el Colegio Biblico de San Diego con la Sra. Adria B. de Guerra como Presidenta y la Hna. Alicia Sarre como Asesora. Los cursos de Biblia y los Circulos Biblicos empezarán en Chula Vista la segunda semana de septiembre. Para más informes tengan la bondad de llamar 428-2333 ó al 574-6334.

Bautismo, llamada para renovar las relaciones con Cristo

Por el Padre José F. McHugh

Para la mayoria de católicos, el Bautismo es un sacramento que ellos presencian cuando es administrado a otra persona. La mayoria de católicos son bautizados en la infancia. La Eucaristía, por otro lado, es un sacramento que los católicos experimentan personalmente. Desde la primera recepción de la Eucaristía hasta la mas reciente, el sacramento del Cuerpo y la Sangre de Cristo es una experiencia personal.

Pablo parece estar usando el ritual de una ceremonia bautismal actual para describir el significado de este sacramento. El les dice a los cristianos de Efeso que se tienen que deshacer de ellos mismas (de su antigua forma de ser) y poner en su lugar al nuevo hombre, Jesús. La práctica en la iglesia antigua era para un converso el quitarse sus ropas viejas antes de ser submergidos en las aguas bautismales. Esto representaba simbolicamente la eliminación de la forma de vida que una persona llevaba antes venir a conocer a Jesús.

AL EMERGER de las aguas bautismales el neófito recibía nuevas ropas blancas. Estas vestiduras simbolizaban la nueva vida en Cristo del nuevo cristiano. El ponerse las vestiduras blancas las recordaba a los recien bautizados que literalmente 'se habian puesto a Cristo.'

Un infante recien bautizado es vestido con ropas blancas. Cuando la vestidura es colocada sobre la cabeza de la criatura el sacerdote o diácono reza: "Tu te has convertido en una nueva creatión y te has vestido en las ropas de Cristo...Trae esta prenda sin manchas cuando entres en la vida eterna." Las palabras usadas para la vestidura de un adulto en ropas blancas son similares.

Aunque dificultades prácticas existen, en los últimos años la Iglesia ha dado enfasis a la preferencia por el bautismo por inmersión. La sumersión del converto — infante o adulto — en el agua simboliza mejor el mejor el morir y ser enterrado con Cristo. El derrame del agua bendita nos ha parecido "normal" a lo largo de los años porque nosotros estábamos satisfechos pensando en el agua como un agente para lavar los pecados. El nuevo testamento tiene una idea con un simbolismo mucho mas enriquecido al usar el agua como el signo sacramental en el Bautismo.Lo que Pablo insimua al escribir a los habitantes de Efeso lo dice con claridad al escribir a los romanos: "En el bautismo fuimos enterrados juntos con Cristo para asi poder resucitar a la nueva vida con El. Cuando nos paramos a pensarlo, estar bajo agua se parece a estar en una tumba en muchas maneras. Estando isolado en el silencio debajo de las aguas es muy parecido a estar confinado en una tumba.

AUNQUE LA mayoría de nosotros no recordamos la ceremonia de nuestra bautismo, todos tenemos que comprender su significado. Diariamente tenemos que recordar y renovar nuestra relación con Cristo. Habiendo sido enterrados con Cristo, ha biendonos convertido en una nueva creación en Cristo, habiendo sido literalmente vestidos en Cristo, tenemos — por Su gracia — que vivir cada dia en y para el Señor.

La Eucaristía — única de los tres sacramentos de iniciación Cristiana — es de caracter repetitivo. Semanalmente — hasta diariamente — nosotros podemos celebrar la muerte y resurrección de Jesús y nuestra propia parte en este misterio. Como proclamamos despues de la Consagración: Muriendo destruiste nuestra muerte, resuscitando restaurastes nuestra vida. Señor Jsucristo, venid e n la Gloria!

Aún sin entender el significado completo de lo que Jesús está tratando de decirles, le presionan preguntando que tienen que hacer para ganar ese pan. Jesús les dice que solo hay una "tarea" que tienen que hacer — creer en el, a quien el Padre ha enviado.

LA EUCARISTIA es un regalo inmerecido. Ninguno de nosotros podria nunca "ganarse o merecerse" que Jesús muriera el la Cruz. Lo que es requerido de nosotros es que creamos en Jesús y que aceptemos el regalo que el ya ha ganado para nosotros.

Habiendo — ya una vez — muerto y resuscitado con Cristo en el Bautismo, podemos hacer mas fuerte la presencia de la Gracia en nosotros a traves de la Eucaristía. La vida de Cristo esta enforzada dentro de nosotros por la Comunion del nuevo y eterno convenio. Nuestras celebración de la Eucaristía renueva nuestra iniciación e incorporación a Cristo empezada en el Bautismo.

Pablo usa una frase interesante al escribir a los habitantes de Efeso.El les dice que siempre tienen que tener fe en la vida que abrazaron cuando "aprendieron a Cristo." Cualquier uso de una preposición (por ejemplo 'aprender sobre Cristo') disminuye y cambia el significado de la frase de Pablo en griego, hay un mundo de diferencia entre aprender sobre Cristo y aprender a Cristo.

PRECEMOS EN misa este Domingo para que el Cristo que aprendimos en Bautismo nos llene nuestros corazones. Déjanos conocer a Cristo de nuevo en cada Eucaristía y vivir Cristo en nuestra vida diaria.

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Economy tree work, hauling, and spraying. Fully licensed and insured. 15 yrs. exp. Free estimates. Also, yard cleanups and odd jobs. Call today. 278-2963. TF

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NEED A ROOFER? Don't settle for less than the best quality work. Affordable prices. Call Ray's Roofing Co., 479-8096. TF

NEED your carpet & upholstery cleaned? See our ad in this issue. McCall's Cleaning Division, 583-3260. TF

MUSIC for your dance or party. Paul Sims and his Little Big Band. 755-5997. TF

WALLPAPER HANGING, PAINTING: High quality, low prices. Also fine selection of wall coverings. References. Call Myles, 569-1527. TF

FOR SALE: 20 bazaar/carnival booths. In excellent shape, newly painted. Full electrical hook-ups. Reasonable, make offer. Call Vic 571-0808, evenings only please. TF

ALL AROUND HANDYMAN Painting, Exterior/Interior. Free estimate. Call anytime. Albert: 282-3966 TF

FOR RENT: Beautiful 1 bedroom furn., apt. - near USD, minutes to freeway and beaches. 276-1547. TF

YOUNG FAMILY MAN
Needs hauling and tree work. T. Northcutt, 277-6484. TF

VISITOR TO SAN DIEGO? B & B accommodations, near USD, minutes to freeway and beaches. 276-1547. TF

THANKS to St. Jude for favors received. R.T.L. 8/26

Thanks to St. Jude. God has answered my prayers. F.P. 9/2

Thank you, St. Jude, you always answer our prayers. We will continue to pray to you. You never fail. M.M. 8/26

JEEPS, CARS, PICKUPS from $35.00. Available at local Gov't Auctions. For Directory call 805-687-6000, ext. 3000. Call refundable. 9/16

PART TIME/COOK HOUSEKEEPER needed by two men religious living in small house adjacent to San Diego State University campus. Duties would include cooking dinner Monday, Thursday and Friday and doing light housework one of those afternoons each week. Hours flexible; salary $5.00 per hour. If interested, please write Southern Cross, Dept. BB; P.O. Box 81869; San Diego, CA 92138. TF

THANK YOU once again, St. Jude for favors received. W.B.S. 8/26

St. Jude, Thank you for your intercession on my behalf. My prayers were answered. I am again in need of your help and will continue to pray to you. I.J.L. 8/26

THANKS to St. Jude for favors received. I will continue to pray to you. P.Z. 8/26

RECYCLED MATERNITY CLOTHES. Best shop in San Diego. The Re-Storker, 3511 5th Ave. Hillcrest. 297-8829. 8/26

Thank you St. Jude for answering my prayers. R.R. 8/26

CHILD AND FAMILY COUNSELING Catholic, licensed professional, L.C.S.W. - 249 4th Ave., Chula Vista 425-7003 9/2

ARMSTRONG CATERING SERVICE
Wedding receptions and lunch and dinner parties. 284-8405. TF

ALL BREED DOG GROOMING and boarding. Bath and Flea Dip for any dog $5 while you wait. A DOG'S WORLD, 2324-1/2 30th St., San Diego, 280-4880; 2869 Ridgeway Dr., National City, 267-2577. TF

SCREEN & DOOR SHOP ON WHEELS. Will travel to your home or hotel. Custom made to any size. Screens, doors and solar screens. Fiberglass. Insulation and repairs. 24 hrs., 7 days a week. Call 280-7360. TF

GOODBODY'S BLVD. CHAPEL
5027 El Cajon Blvd., 582-1700. TF

Thank You, St. Jude, for blessing received through your intercession. We will continue to pray to you — and make your name known. S.E.H. 8/26

THANKS to St. Jude. God has answered my prayer. M.P. 9/2

RESIDENTIAL EXPANSION & REMODELING SPECIALIST. We can do it all for you. A new kitchen or extra bath, new bedroom or family room, 2nd story addition our specialty. Deal direct with contractor John Sickler Construction. Call 582-6340 anytime. Lic. 269965. TF

PRAYERS to St. Jude have been answered, serious sickness. O.F. 9/2

WANTED — Roommate, single, female, Christian, 2 bdr., 2 ba. - $100 dep., $165 per mo. plus 1/2 utilities, 1/2 furn.(?), near bus. Call 280-0978. 8/26

MOBILE HOME PAINTING, outside. 8 years experience. 444-3704. 9/16

SELL YOUR ITEMS FAST with a Want Ad in the Southern Cross. Rates are low and results are prompt!

NEED HELP? Turn to St. Jude. He has never failed me when I ask for intercession. Thank you, St. Jude for answering my prayers. C.M. 8/26

Thank you St. Jude, for favors granted. D.M.C. 8/26

CALLED TO BE FAMILY

LLAMADOS A SER FAMILIA

Saturday, September 25

A full day of workshops, exhibits and celebration is planned for catechists, parents and interested persons as the Office of Religious Education presents the annual bi-lingual Catechetical Institute. The theme chosen for this year's Institute is "Called To Be Family: Celebrating Catechetical Response" and will focus on the call of all Christians to be family — a loving, worshipping, healing community which empowers others to meet the challenges of daily living. The Institute will be held on the University of San Diego Campus, on September 25, 1982.

Sister Maria de la Cruz Aymes, well-known international lecturer, author of several catechetical textbooks and a forerunner of modern catechetics will give the keynote talk "The Catechetical Challenges of the Decade of the Family." Sister Maria's warm and gentle spirit is sure to inspire many as she explores God's gift of family as revelation of God's presence in our midst.



Sr. Maria de la Cruz Aymes
Keynote Speaker

More than sixty English and Spanish workshop offerings given in three sessions will allow Institute participants to choose from a wide spectrum of themes, topics and areas of interest. Workshop presenters include both nationally known and local talent.

Several exhibitors will provide an opportunity for browsing at latest catechetical materials, consultation if desired, and purchase of religious items and spiritual reading.

The eucharistic liturgy bringing the day to a close will provide a fitting celebration of praise and thanksgiving to a day which promises to inspire, inform, and intensify the commitment of the many dedicated parochial school and parish catechists and parents of our diocese.

Registration forms and detailed workshop descriptions are available from the Office of Religious Education, 574-6311. A $7.00 registration fee will be charged before September 15; a fee of $8.00 will be charged after that date.

INSTITUTE SCHEDULE

September 25, 1982
University of San Diego Campus
Camino Hall

8:00 Registration, Exhibits, Refreshments
8:45 Welcome and General Assembly
10:00 Exhibits
10:30 Workshops — Session A
11:45 Lunch and Exhibits
Bring your own lunch; snacks, beverages and entertainment available.
12:45 Workshops — Session B
2:00 Break/Exhibits
2:30 Workshops — Session C
3:45 Break
4:00 Eucharistic Liturgy

Llamados A Ser Familia: Celebrando Nuestra Respuesta Catequetica
Sabado 25 de Septiembre de 19ℰ2
Conferencias en Español

Asamblea General (8:45 - 10:00) "El Reino De Dios Y La Familia Hispana", Padre Jorge Dominguez de la Ciudad de Mexico

Asamblea General (12:45 - 2:00) "Llamados A Formar Una Sola Familia", Hermana Maria de la Cruz Aymes

Talleres
"Educacion Pre-Escolar" — Lupe Montes, Hna. Guadalupe Muñoz, Gloria Ortiz
"Creemos en Jesucristo" — Edgar Beltran
"Communicacion en la Familia" — El Señor Miguel y su esposa Alicia Molina y familia
"Dessarrollo de los Adolescentes" — Doctor Manuel Molina Bellini
"Catequesis Familiar" — Hermana Cristina Hermosillo y Ana Carmen Machuca

Información: Tel. 574-6314



REGISTRATION INFORMATION

Registration blanks are available at the Office of Religious Education, 574-6311. A fee of $7.00 will be charged for those who register before September 15. $8.00 after September 15 at the door.

FOR FURTHER DETAILS

Contact: Mrs. Ginger Infantino, 574-6311

WORKSHOP PRESENTERS AND OFFERINGS

FROM FAR . . .

Sister Maria de la Cruz Aymes (San Francisco, Ca) — *This is the Day the Lord Has Made for the Families*

Don Boyd (Torrance, Ca) — *Getting My Act Together — Practical Approaches to Sharing Faith with Elementary Students* and *How to Get a Response from Junior High Students*

Virginia Busch (Mountainview, Ca) — *Teachers of Religion as Sharers of Faith* and *No Longer Silent: Catechesis in Human Sexuality*

Conde Canedy (Sun Prairie, Wisconsin) — *Prayer: An Event For Catechist and Pupil* and *Sacramentality for Daily Living*

Suzanne De Benedittis (Culver City, Ca) — *Communicating Christian Values Through the Family*

Elizabeth Jeep (River Forest, Ilinois) — *Let The Heart Sing: Creative Approaches to Prayer with Children* and *Home-School-Rectory: Partnership in Ministry*

Elizabeth Moran (Arcadia, Ca) — *You Are Their Candle*

Dr. John Nelson (New York City) — *Creative Approaches to Moral Education of Young People*

Ann K. Perry (Phoenix, Arizona) — *Music in Religious Education* and *New Sights and Sounds for Children's Liturgies*

Denis Ryan (Chatsworth, Ca) — *Heirs of the Kingdom*

Sr. Kristan Schlichte (Orange, Ca) — *Making Religion Real*

Sharon Seitz (Riverside, Ca) — *Parenting for First Eucharist*

. . . AND NEAR

Penny Banks — *Teaching Values in a Violent Society*

Camy Condon — *Clues to Cultural Awareness: Participatory Techniques*

Dr. Edward DeRoche — *Incorporating Religious Vocational Awareness in Your Classroom* and *Five Group Methods to Spark Your Religion Classes*

Rev. Neal Dolan — *Our Common Enemy: Lack of Confidence*

Deacon Bob Ekhaml — *The Limits of Language*

Dr. Robert Infantino — *The Skill of Effective Questioning*

Dr. Edward Kujawa — *How the Family Influences the Development of Middle-Aged Children* and *Incorporating Religious Vocational Awareness in Your Classroom*

Rev. Donald Kulleck — *Parables! Parables!*

Dr. Gary Macy — *The History of Christianity: Who Cares?*

Joseph McKnight and Agnes Walsh — *Who is Family?*

Sister Margaret Mary Meyer, OP — *Guiding and Growing Towards Christian Maturity*

Sister Frances Michele Francese, CSJ — *Confirmation for Junior High Young People, Their Family and Parish*

Sister Dolores Molina, SHF — *Rainbows and Religion Teachers Reflect the Son*

Regina Morin — *Feast of Freedom: Celebrating a Seder*

Sister Agnes Murphy, RSCJ — *Who Is Jesus?*

Donna O'Donnell — *Child Centered Art — How to Extend the Hour*

Rev. Ronald Pachence — *Sin and Reconciliation: A Fresh Look*

Kathy Phillips and Terri Neuhart — *A Walk in My Shoes*

Patricia Pickett — *Gluepots and Mudpies*

Diane Plaster — *Robot to Real: Love Creates*

Judith Porter — *Discipline — An Opportunity to Praise*

Rev. Bill Springer — *Storytelling: A Way to Share the Faith*

Sister Bea Wagner, OSF — *The Power of the Image in Communicating the Word*

Sister Alyce Waters, RSM — *The Human Journey and the Path to Prayer* and *Spiritual Direction and Global Spirituality*

Dr. E. Jane Via — *How to Read the Bible: A New Look at Adam and Eve*